Price 2 Cents

LIBRARY OF CONGRESS
RECEIVED
SEP 25 1903
PERIODICAL DIV.

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., NO. 37. CHICAGO, ILL., SEPT. 24, E. M. 303. [C. E. 1903.] WHOLE NO. 988.

Does It Pay to Be a Radical?

Does it pay to be a radical? To the readers of LUCIFER that will seem equivalent to the question, "Does it pay to be one's self?" The question occurs to me because one of the most charming women I have ever met remarked the other day: "I think the radicals pay dearly—yes, a thousandfold—for their irregularities."

Those may not be her exact words, but I think they are substantially what she said. She is a respectable married woman, yet I know she holds many radicals in high esteem, among them Moses Harman and his talented daughter Lillian. Her husband is strictly conservative, but is one of my dearest friends.

When I consider the cruel persecution of Moses Harman, Ezra Heywood, Emma Goldman, George Bedborough, D. M. Bennett and many other conscientious radicals whom I might name, the question whether it pays to be one's self seems pertinent, but I know she did not refer to those who are persecuted and imprisoned because of their opinions, but rather to those women and men who quietly ignore society's dictum and live their own lives as they feel that they have a right to live them. I believe she meant that a woman must sacrifice much that is dear to her heart if she decides that the function of motherhood is her own to exercise or not as she pleases, without regard to the consent of Church or State. And that a man also who is openly known to advocate free unions of men and women must find himself barred in a great degree from association with men and women of intelligence who look with horror on such views.

There is much—too much—truth in that verdict. But the question remains, Does it pay to make those sacrifices? Hundreds, yes thousands, of good conscientious women and men will promptly answer, Yes. It is, after all, merely a matter of choice. The individual must choose for himself whether he prefers the free life with its inconveniences or the fettered life, where he knows that he can have luxuries that must be paid for by hypocrisy.

Far be it from me to denounce the hypocrite. In the matter of being a hypocrite, as in all other matters of conduct, it is only a question of whether it pays. If the reward of hypocrisy is sufficient, then hypocrisy is justifiable. And it is just because true radicals do not regard the reward offered by society as sufficient that they refuse to be hypocrites. Yet I do not mean to say that all who conform to society's dictum are hypocrites. Such a charge, I believe, would be atrociously false. I am absolutely sure that the woman to whom I have referred and her husband also are not hypocrites. They sincerely believe in their own modes of life. Both of them, I am equally sure, are certain that society is cruel and unjust to those who either defy it or who inadvertently slip and break its inexorable laws. I know this fact is a matter of grief to their sympathetic hearts. But still they think it is better to observe the rules which the "wisdom of ages" has laid down. These rules they possibly regard as part of the process of social evolution in accordance with the theory of the survival of the fittest. I, too, look on present social conditions as a whole in that light. Considering its past, I cannot see how society could be different from what it now is. But the radicals also are products of social evolution. They are the saving salt that will prevent the decay to which conservatism, with no counter-irritant, would inevitably lead.

But why are radicals held in contempt or derision by the conservatives? In my opinion a vast amount of the censure that falls on persons who endeavor to lead free lives is due to the fact that many persons who call themselves radicals are in reality degenerates or retrogressionists.

Take, for instance, a man who is strongly sexed and permits his sexual nature to have the fullest sway it can without the risk of getting him into serious trouble. The one phase of radicalism which attracts him is the doctrine that each person should have the fullest liberty to live his or her own life so long as he or she does not interfere with the freedom of others to do likewise. That doctrine, when fully understood, is undoubtedly conducive to happiness, equity and justice. But to the short-sighted and unthinking it is pernicious, because it leads him to courses of conduct which bring misery to others and contempt on all who call themselves libertarians, because he accepts only the first half of the doctrine.

Admitting the hedonistic contention that the motive for every voluntary action is self-gratification, the fact remains that those whose self-gratification disregards its effects on the happiness of others are anti-social in their natures and hence are degenerates. Conservatism is stagnation, but its very resistance to progress strengthens the uplifting forces in society and makes progress more genuine and healthful. True radicals are not those who seek means to gratify their desires by outwitting dull conservatives; on the contrary, the true radical presses persistently and earnestly against the barriers which conservatism has built to restrict the free and healthful growth of society—i. e., humanity.

The false radical is merely a tramp, a forger, a camp follower who takes no part in the battle for progress. He is like the scab who is glad to take the place of a striker in order to secure the living wages which organized labor has forced employers to grant.

Such persons are not radicals. The word radical comes from the Latin word radix, a root. A radical is one who goes to the root of evils and seeks to *eradicate* them. There it is again: *Eradicate*—to root up; to tear out by the roots. Those who bring the name of radicalism into contempt are persons who have no aim in life beyond their own immediate enjoyment, and fatten themselves among the noxious weeds that the real radicals are seeking to destroy.

Besides these passive pseudo-radicals who retard rather than promote the march of progress, there is another spurious product of civilization, born of a spirit of rebellion—a monstrosity which calls for the pity of thinking men and women and for the gallows and electric chair for its unnatural parents. This is the terrorist—the misguided and short-sighted person who imagines that the upas tree of injustice can be destroyed by lopping off its topmost branches. He is the king-slayer, the clergy-slayer, the president-slayer, and the slayer of millionaires.

The motives of many of these men are exalted and praiseworthy; many of them are genuine heroes and monumental examples of daring to do right—for right, after all, is merely an earnest conviction of the human mind, so far as the individual is concerned. Every thinker knows that right and wrong are mere relative terms and have different meanings to different individuals. The monstrosities are those persons whose ideas of right are anti-social.

In the family of monsters, the offspring of degenerate civili-

zation, Comstock and Czolgoscz are legitimate brothers. Their methods differ—one is a legalist; the other a terrorist—but both are anti-social, and therefore monstrosities. Both betray their parentage by the methods they choose in order to destroy what they regard as wrongs. One uses the law as an instrument of oppression and persecution of those whose views he condemns. His allegiance to government is indisputable. Yet he goes farther "for righteousness' sake" and secures arbitrary rulings from government officials to assist him in restricting the liberties of people. In his super-legal conduct—which still is governmental, for all governments are super-legal when in the opinion of the heads of government there is necessity for super-legal action—he betrays his relationship to the terrorist. And the terrorist betrays his governmental parentage by his adoption of super-legal methods—the sole prerogative of government—to accomplish reformatory purposes. Of course I do not mean to assert that the legal regulator of public or private morality is a radical.

By all means the worst obstacles to woman's emancipation from sexual thraldom are the rakes and libertines who pose as social radicals and advocate freedom for the wives, daughters and sisters of *other* men, yet would weld the chains solidly around their own female relatives. Every free woman has met men of this kind. These enemies of true womanhood are all the more dangerous because they are frequently so insidious and artful in their methods that they "deceive the very elect." But most of them prove they are imposters by the fact that they are careful not to introduce free women to their own families, and they forbid their daughters to form the acquaintance of radical men. At the same time they will cultivate the acquaintance of the young daughters of radicals—even mere children, scarcely in their teens—and talk to them continually of sex relations to the exclusion of almost every other subject. They even go farther and request these little girls not to tell their parents of their conversation. The attempt to destroy the confidential relations that exist, or should exist, between a girl and her parents, in my opinion, is one of the *sure* marks of an imposter in the radical camp.

Nearly related to these social vermin are the so-called radicals who seem to imagine that every woman who calls herself free is inconsistent and false to her belief if she sees fit to reject their advances, as if a free woman should not be free to accept or reject as she chooses. Such men are more fools than imposters. They have not the faintest comprehension of what free womanhood means. These and the imposters who are for the freedom of other men's female relatives, but not of their own, are the contemptible creatures who do more than all others to disgust refined and intelligent women and repel them from making any steps toward a free life. Unfortunately there is an appalling number of men of this kind who pose as radicals, and every free woman does a great service to the cause of radicalism and to her sisters, as well as to the true radical men, by exposing every such imposter and fool that she encounters.

The fools who think that no free woman has any right to repel any man's advances are easy to discover. They are constantly betraying themselves. The imposters are much more difficult to detect. Frequently they are well-to-do married men of the world, who are well aware of woman's fondness for entertainments, theaters, excursions, little dinner parties, driving, rowing, etc. The imposter is politeness personified in many instances. He seems to put himself to the greatest effort to promote the pleasure of the woman he is with. His attentions are apparently so sincere and unselfish that she regards him as an ideal man and an exception among the generally uncouth radical men she has met. She even says to herself: "If all radical men were such thorough gentlemen as he is there would be more free women." Having gained her confidence, the rest is easy.

Should he find her particularly attractive—and there are many such women among the radicals—he probably speaks in praise of his wife, saying she is an excellent woman—in all likelihood the truth—but that she is not adapted to him—also very probably true. Then he will say how much happier he could be with such a woman as his radical friend. In many instances, however, he is careful to intimate that she is too good a woman to associate with ordinary radical men and should receive only his attentions. He is equally careful, however, never to introduce her to his wife. Or if he does it is merely a passing introduction, which is never followed by an invitation to her to enter his home as an occasional visitor as he and his wife receive the wives and daughters of their neighbors.

Another mark of this species of imposter is his generous confidence in his male friends, to whom he boasts of his conquests among "the very best women in the radical ranks," even carrying his generosity so far as to offer to introduce men that he knows are not radicals to radical women, at the same time posting them that they must say that they believe in one standard of conduct for men and women if they wish to be as successful in their nefarious designs as he has been.

A man who boasts of his conquests among women is a man, in my opinion, whom women should be warned to shun. In the majority of cases the warning is ineffectual, but the time generally comes when the warned woman who did not heed the warning finds it was not due to prejudice or personal antipathy, as she perhaps supposed it was.

Another discreditable character among the radicals is the man or woman who is so defiant of society that he or she is always trying to say or do something to show her or his contempt for or disregard of custom. Some very worthy, sincere and zealous radicals are practicers of this kind of unwisdom. The gentle, refined, modest woman who lives her free life in an unostentatious, but at the same time uncompromising, way does more to prove the beauty and value of the free life than a thousand noisy rebels against custom who continuously and clamorously call attention to their defiance of society.

To recapitulate: the persons in the radical camp who bring radicalism into disrepute and cause many worthy and high-minded men and women to say: "It does not pay to be a radical," are:

1. The sexual tramp or forager, who sees nothing in radicalism, but an easy means of gratifying his one predominating desire.
2. The terrorist who imagines he can kill the upas tree of injustice by lopping off its topmost branches.
3. The imposter, generally a mere rake or libertine.
4. The fool, who imagines that a free woman should not repel the advances of any man.
5. The noisy rebel, who delights in saying and doing things that show his or her disregard of or contempt for conventional society.

These excrescences are foul barnacles from which the radical cause must rid itself if it would command the respect and commendation of self-respecting women and men. These are counterfeit or debased coin which true radicals must try to drive out of circulation. And women are the ones on whom the greater part of the burden of this task must fall, because women are the prey of all those whom I have enumerated above, with the possible frequent exception of Nos. 2 and 5. It is up to the free woman (pardon the slang) to use their woman's wit and discriminate against these noxious pests in such unmistakable manner that the worthiness of free womanhood shall be made evident and these enemies of regenerated humanity shall learn that radical women are not the easy prey of imposters and libertines.

JONATHAN MAYO CRANE.

Does History Corroborate Christianity?

Have the propositions constituting current theology been rendered more certain with the passage of time and the advance of knowledge, or has the contrary happened? Assyrian and Egyptian records discovered of late years have, indeed, served to confirm statements in the Bible, and so have tended to verify the natural part of the Hebrew story. But this yields no more reason for accepting its supernatural part than does proof that there occurred the feuds and conquests described in the Norse sagas yield reason for believing in Thor and Odin. Add to which that, if these agreements with Assyrian and Egyptian records tend to verify the Hebrew religion, then, conversely, it might be held by Assyrian and Egyptian priests, did any now exist, that such agreements verified their religion.—Herbert Spencer.

What will you do about the earth? Get off its grass and take to the eternal leisure of another planet? Or fight sternly, lovingly on, here, with the eye eternally fixed, but with the hands doing the temporal jobs of the day.—H. Traubel, in The Conservator.

The Ten Commandments of Karl Muskat.

The Ten Commandments to be found in the Old Testament I have forgotten, verbally. I remember them only in a general way, and it is not worth while to look them up. The mere fact that they are commandments is sufficient reason to ignore them, as such; but, as I remember them, I am not disposed to accept Mr. Muskat's as a substitute. Let us consider them:

"*1. Do good to all.*"

Why? Suppose some one does not wish you to do good to him! My idea of what is good may not suit my neighbor. After mature reflection, based on experience, I have adopted the practice of doing good to those who I have reason to believe want me to do good to them. By this practice I am sure of two things: First, that I am not meddling with other people's affairs; second, that I am not boring others with unsolicited and undesired advice and assistance. This world would be much more comfortable if there were not so many people in it who are conscientiously insisting upon doing good to all.

"*2. Thou shalt not murder!*"

Very good in a general way, but I notice that Mr. Muskat qualifies this command by saying, "Only the defense of life can excuse murder." In law a killing in self-defense or in the defense of another is not murder; so I suspect that this command should have been, "Thou shalt not kill!" Does it apply to the government as well as to individuals? Does it mean, "Thou shalt not kill murderers?" The command needs explaining.

"*Neither yourself nor anybody else.*"

Does this mean that under no circumstances should a man or a woman kill himself or herself? If so, there will be a question as to whether the command should be obeyed.

"*3. Thou shalt not rob, steal, cheat or gamble!*"

This falls heavily upon many eminently respectable people. The terms "rob, steal, cheat" should be defined. But why not gamble if one wishes to? If the gamble be fair, what is unjust or inequitable about it? Does this part of the command apply to fire and life insurance?

"*4. Thou shalt not lie!*"

What, never? The best definition of a lie that I know is, "The wilful withholding of the truth from a person who has the right to know it." If that is what Mr. Muskat means by a lie, the command is first rate as a suggestion; but if by "lie" he means any departure from the exact state of facts, the command is subject to considerable qualification. Suppose Mr. Muskat were asked a question concerning his personal relations with a lady of unblemished fame, and either silence or the truth would brand him as a cad and blast her reputation, what would he do?

"*5. Honor thy father and mother.*"

Why? Merely because they are your father and mother? Suppose your father is a scoundrel and your mother a silly fool, what are you to do? Pretend that you honor them? How can you honor people in whom, perchance, there is nothing to honor? There are fathers who maltreat and debase their sons, and mothers who sell their daughters' virtue for money. Are these sons and daughters to honor their parents? How can they?

"*6. Be true to one woman or one man until death!*"

Whose death? Must widows and widowers never marry? Does this mean, "Whom God hath joined together let no man put asunder"? It seems to mean no divorce under any circumstances. It seems to mean that no matter what sort of daily hell one plunges into by marriage he must not redeem himself—she must not redeem herself.

"*7. Thou shalt not use strong drinks or stimulants of any kind!*"

Fie! Not even a cup of tea? This is, indeed, total abstinence.

Would Mr. Muskat have this command enacted into a law if he could, I wonder? Why not allow people to drink what they please, and learn what there is to learn by what follows the drinking?

"*8. Flee vices!*"

Do not gamble, drink or use tobacco. Be an example to others. Excellent, but, I know not how it is, people who have absolutely no vices are apt to have something worse. There is a kind of virtue that is more forbidding than vice, and people who have no vices are apt to be the kind of "examples" that "our children" do not follow.

"*9. Take no advantage of weakness!*"

How are you going to help taking advantage of weakness? Whether we like it or not, this is a world in which the strong survive, and I do not see how it could be otherwise. This command, if obeyed, would keep the world back always to the plane occupied by incompetents. It is a beautiful idea, that embodied in this command, and in immediate, temporary, personal relations we can follow it, but as a broad general command even the vegetables necessarily violate it.

"*10. Be just and rational in all things!*"

If we follow all the preceding commands we can be neither. Might I suggest that commands are excellent for the purposes of rulers of the ignorant, but "just and rational" people do not need them? Nor is it possible to frame any commands that could or should be obeyed by all people under all circumstances.

I may be mistaken, but the image of the person who should fashion himself upon Mr. Muskat's commands arises before me as the image of a prig. The most agreeable and admirable people that I know habitually violate a number of Mr. Muskat's commands. So far as I myself am concerned, I value my "sins" and vices as the most useful experiences I have had, and I am personally grateful to Mother Eve for violating the first command that was ever given, and so establishing the principle that to find out whether you like the apple by eating it is much better than to hanker after it and refrain from eating it because somebody commands you not to.

I suspect that Mr. Muskat's commands are the product of the notion that we need a substitute for the Bible, whereas we need simply to get rid of it and build our lives on an entirely different and opposite principle, viz., Live your life in your own way and permit others to live their lives in their way. If they seek advice or assistance, give it, if you wish to, but leave all free. If it seems good to you to eschew gambling, intoxicants, stimulants, vice, do so, but do not lay a command on others to do likewise. The only object in life is to be happy, and as happiness is found in different ways by different people, if you would be "just and rational" you will allow each to seek happiness in his own way, above all things being careful never to say, "Thou shalt" or "Thou shalt not." It is not needful nor desirable that you should save people from pain, sin, vice or folly. Each man, each woman, each child, has a right to his or her own experiences. If he or she chooses to injure health, or be immoral, or be "untrue" to somebody, it is no concern of yours until you are asked to give your opinion or your active assistance.—Hugh O. Pentecost in the Truth Seeker.

An Agnostic's Prayer.

Let him who would raise himself by communion with what is highest and best in his own soul, or in the universe, labor for our father Man who is within us; that his name may be counted holy among men; that his kingdom may come, the kingdom of the light and right in which there shall be no more priest or Caesar; that his will may be done in fact, as it is in the ideal world; that with him we may day by day make good our steps of progress; that our trespasses may not be forgiven, but repaired; for there is no sin but against Man; that our common efforts may lead us out of darkness and deliver us from the deceiver; for Man is the light and the right and the striving upwards from the beginning to the end of the ages.—W. K. Clifford.

Not the Supreme Judge.

A newly elected police judge, after impressively asking each of the parties in turn as to their willingness to take the other in marriage and receiving satisfactory affirmatives, declared with great solemnity, "By virtue of the authority vested in me by the laws of the state of New York I pronounce you man and wife," adding, "Whom God hath joined together let no man put asunder." On telling his brother counselor, the latter listened to the recital of the form used; as he noticed the sudden transition from the words "I pronounce" to "Whom God hath joined," he said "But you were only elected police judge, you know."—Abridged from Case and Comment.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, $1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 West 143d street, New York.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Notes by the Way.

Arrived at Valley Falls, Kans., the birthplace of Lucifer, Friday evening, Sept. 11. Was met at the train by my son, George Harman, who is now senior partner in the firm known as the "Harman Publishing Co.," which company runs a large job printing office and edits and prints three weekly papers—The Farmers' Vindicator, Valley Falls; the Jefferson County Tribune, Oskaloosa, and the Oskaloosa Times, all of Jefferson County, Kansas—all the mechanical work being done at the main office, Valley Falls.

My old friends and neighbors all seemed glad to see me, saying I now look much better than when they saw me last. No animosities seem to survive the stormy days of Lucifer's prolonged fight for freedom of speech and of press. Am glad to say, as a matter of justice to them, that very few of the citizens of Valley Falls and of Jefferson County took part with the United States censors in their attempts to suppress Lucifer and to imprison its editors and publishers, and those few have either departed this life or have removed to other parts of the country.

Valley Falls is pleasantly and healthfully situated on high ground overlooking the fertile valley of the Delaware, a small tributary of the Kaw river. It is equidistant from Topeka, the capital of the state, and Atchison, the original eastern terminus of the Santa Fe Railway, now one of the chief railway systems of the United States. Two other railways intersect at Valley Falls—the Kansas City & Northwestern and the Leavenworth branch of the Union Pacific. The little city has two flouring mills, two or three grain elevators, waterworks, electric lighting plant, large brick public school building, opera house, half dozen or more churches, etc.; altogether a very desirable place to live for those who desire neither the sparsely settled rural districts nor the bustle and turmoil of a great city.

* * *

Kansas is finely situated geographically for practicalizing ideal co-operative houses such as planned by Henry Olerich in his books, "Modern Paradise" and "Cityless and Countryless World." The chief difficulties hitherto encountered in the way of such practicalization have been—

First—Getting together enough of the right kind of people to join forces in building the houses and living the free, non-invasive, mutually helpful lives outlined in the books just mentioned.

Second—The periodic drouths, the hot winds and the late spring frosts that very often prevent complete success in raising the various crops natural to this latitude. All of these difficulties, however, it is believed would largely disappear if the farmers, orchardists and stock-raisers of Kansas, Oklahoma and Indian Territory would plant at least half their uplands in forest and fruit trees.

There is a growing public sentiment in favor of tree-planting, but owing to the fact that it requires time, labor and expense to grow a forest, or an orchard, on high ground especially, it is neglected, and all the time and means of the settler on the prairies are given to raising crops of corn and wheat and to feeding herds of cattle, of horses and hogs. Orchards are planted, if at all, generally in low ground and on hillsides, but in order to get the benefit of timber in modifying the climate it is necessary that the uplands should be covered with trees.

The philosophy of tree protection against sudden atmospheric changes seems to be something like this:

First—It is proved by direct experiment that the air is warmer on the south side of a grove of forest trees, when the wind blows from the north, not only because the wind is less violent, but because friction has raised the temperature of the air in passing through the branches of the trees.

Second—Hot winds, from the sun-baked southwest, when passing through forests or orchards, absorb moisture from the leaves, and thus gradually become less destructive to the growing crops.

Third—Both reason and experience teach that drouths are more frequent and more prolonged in treeless countries than where the whole or greater portion of the land is covered with trees.

Again, both reason and experience show that floods are less frequent and destructive in wooded countries than in those denuded of timber. When the clouds pour down in torrents the forests prove a breakwater to temporarily hold the flood until much of it is absorbed by the earth, and until that which has fallen on fields and roads has had time to get out of the way.

Kansas has lost many millions of dollars in crops, in live stock, in buildings, not to mention many human lives, by floods since May last, much of which loss, it is confidently believed, might have been prevented by the timely planting and care of trees.

* * *

At this writing—Sept. 17—I am enjoying the hospitality of friends near Arrington, a railway town on the Union Pacific, pleasantly situated near the line between Jefferson and Atchison counties. Few if any of Lucifer's earliest friends and helpers did more to sustain the infant enterprise than did John Ernst and his wife, Eliza. Brother John still lives at the ripe age of 82, at the old homested, four miles east of Arrington, with three of his children, but Eliza has long since passed to the "land of leal."

Among the benefactions of John and Eliza Ernst was the loaning of $300, without interest, for two years or more, to enable us to buy a Prouty power press for Lucifer's use. Altogether, it is doubtful if our Light-bearer would have weathered the storms of the first five or ten years of its life had it not been for the substantial aid and fraternal sympathy extended by the Ernsts, the Reicherters, and a few others of whose work and worth I hope to speak later in these notes.

And lest this letter should fail to reach the office of publication in time for insertion in next week's issue, I bring it to a close, with best wishes for every member of Lucifer's widely scattered household.

Friends in California, Arizona and New Mexico can address me for the next few weeks at Las Vegas, N. M., care of Solomon Harman.

M. H.

Marriage and Prostitution.

To the Editor of LUCIFER: The subject of prostitution is often alluded to in your paper, one of your correspondents even asserting that all women are prostitutes. This is an absurd exaggeration. It would be nearer true to say that all men are prostitutes. But as to the cause of prostitution, I take it to be our system of marriage, and nothing else. The Mrs. Grundys of society say that outside of marriage there must be no sexual commerce. And yet how many young men there are, and old widowers, too, for whom marriage is an impossibility; is a luxury beyond their means. Their appetites crave what will not be denied, and a resort to prostitution follows as a matter of course.

Again, marriage is a cause of prostitution on account of its unending nature. Men and women, tied together after satiety and indifference have perhaps been followed by hatred or disgust, will frequently reach out for other associations. The desire for the sexual embrace is an imperative one, and it will be satisfied in some way.

D. H. HERSEY.

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

Passing Comment.

John Wesley's opinion of the place which should be occupied by women is given by Prof. C. T. Winchester in an article on Wesley in the August Century. In a tract on marriage, published late in life, Wesley says that all a wife's duties in life are comprised in two, viz.: "First, that she must recognize herself as the inferior of her husband; and, second, that she must behave as such." But even in Wesley's day he had his troubles in finding a woman who would live up to his lofty ideals. In his "letters to his recalcitrant wife," we are told, he evinces "a certain long-suffering sense of superiority," which was, after all his training of his wife, ineffective. One of the letters closes with the advice, "Be content to be a private, insignificant person, known and loved by God and me." Poor Wesley! He suffered sufficiently for his ignorance and conceit.

* * *

"Does it pay to be a radical?" Mr. Crane's question will doubtless arouse much thought and discussion. The question, Does it pay to be a conservative? would be equally pertinent. The sexual tramp, the hypocrite, the debaucher of young girls, follow their impulses for the same reason that, as we were told when small, "dogs delight to bark and bite, for 'tis their nature to." The question, it seems to me, is whether there is a better field for such natures in radical or in conservative society. In other words, is it advisable to educate our daughters radically or conservatively in order that they may be able to maintain their individuality, independence and self-respect when meeting these classes, as meet them they must if they live in the world at all? It seems to me that a woman or girl who knows the consequences of her actions, who wishes for her own sake and for the sake of her possible children to have only clean, healthful associations, is less likely to be injured by the narrowly selfish and irresponsible classes of men than are the women educated in the old way, to whom marriage or the promise of marriage purifies what they have been taught to believe is in itself a vulgar and filthy act. I should be glad to hear from our readers on this subject.

* * *

Theoretically it is not difficult to classify men as Mr. Crane does, but practically it is exceedingly difficult, for the matter of motive is such an extremely important factor, and at the same time a factor which only the man himself can properly estimate. For instance, it is certainly true that some men do not wish their wives and daughters to meet their radical friends. If the motive is that he fears that his associates will contaminate his family, I should think it would be well for self-respecting radicals to refuse to associate with him in any way. But if his family do not wish to meet his friends, I cannot see why he should be forced to choose between compelling them to receive unwelcome visitors and being denied the companionship of radicals. If we can choose as friends those only who are personally agreeable to all our other friends and all the members of our family we are certainly in an unfortunate condition—as pitiable, in fact, as the young couple who must please all the members of each other's family. To be truly liberal is to grant the right to differ. Anyone can grant the right to agree, as the Pilgrim Fathers did when they came to this country determined to worship God in their own way and make every one else do the same.

* * *

We cannot make a creed or a church or a secret society of freedom. We cannot read anyone out of our ranks. But we can individually decline to associate with those who are personally disagreeable from any cause, and we can try to make our lives conform to our highest thoughts and ideals.

L. H.

No gentleman will be content to have a slave for the mother of his children. Force has no place in the world of love. It is impossible to control likes and dislikes by law. No one ever did and no one ever can love on compulsion. Courts can not obtain jurisdiction of the heart. The tides and currents of the soul care nothing for the creeds.—Robert G. Ingersoll.

Subscribers receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

Who Shall Define Love?

I believe I have said more than once through LUCIFER's columns that much discussion is brought about by wrong definitions of words. The same sentiment is again called forth by the letters of Dora Forster and J. Herbert Rowell. Neither seems to be able to grasp the same idea of the same words.

But the title of this letter came forth in response to W. H. Addis' excellent words under head of "Love Is Paramount." All this theorizing about the selection of fathers for their children by free women may well be narrowed down to the one word, freedom. Given that, with its unfailing corollaries, and the begetting of children will no longer need wrong those who now fear the extinction or deterioration of the race.

Some most magnificent specimens of human beings owe their existence to parents below the average in physical and mental make-up, but who were rich in love, giving to their offspring not merely such natures as they themselves possessed, but endowing them with all that their love had made them aspire to be.

How many of LUCIFER's readers have read one or more of Henry T. Finck's books? In his work on "Romantic Love" and in his "Primitive Love and Love Stories," he goes deeper into the definition of love than any writers I happen to know. He groups together what he terms the fourteen ingredients of love and divides them into two groups of seven each—the egoistic and altruistic. Then he takes up each one and defines it in a most complete way, giving examples to prove his statements.

He shows that love has been subject to the same evolutionary law that controls the universe, and that it is only recently, and among highly organized beings, that real love has been known. When objectors cite the ancient poets and philosophers against him he says that what they wrote of love was more of an ideal than a reality with them. He closes with a chapter on "Utility and Future of Love," and I will give one sentence which corroborates Addis:

"Love accomplishes the results that Plato and Lycurgus aimed at, so far as healthy offspring are concerned, without making the same sacrifices and reducing human marriage to the level of the cattle-breeder."

Finck says so many good things that we can almost forgive him for upholding marriage, but I believe he has in mind the free union of intelligent beings rather than the haphazard partnerships now prevalent.

I believe he is right in saying that we are just beginning to understand what love is. May we who think we know live up to our highest ideals.

MYRA PEPPER.

Woman According to Catholicism.

There lies before me a book of instruction for priests, entitled "Directorium Sacerdotale: A Guide for Priests in Their Public and Private Life." Its author is Father F. Benedict Valny, S. J. The guide is dated 1898, is in its fifth edition, thoroughly revised, and bears the imprimatur of the archbishop of Dublin. At page 68, under the heading of "Dangerous Connections," the Jesuit priest writes: "What is woman? St. Jerome gives the answer: 'She is the gate by which the devil enters, the road that leads to sin; she is what the sting of the scorpion is.'" In another place he says: "Woman is fire, man the tow, and the devil the bellows. St. Maximus writes of a woman: 'She makes shipwrecks of men; she is a tyrant that leads them captive; a lioness who holds them fast in her embraces; a syren decked out to lure them to destruction; a malicious, evil beast.' And St. Anastasius, the Sinaite: 'She is a viper clothed with a shining skin, a comfort to the demon, a laboratory of devils, a flaming furnace, a javelin wherewith the heart is pierced, a storm by which houses are overthrown, a guide leading to darkness, and a teacher of all evil, an unbridled tongue speaking evil of the saints.' St. Bonaventure writes: 'A fair woman tricked out with her finery is a keen and sharp-edged sword in the hands of the devil.' And Cornelius a Lapide adds: 'Her glance is that of the fabled basilisk, her voice a syren's voice; with her voice she enchants, with her beauty she deprives of reason; voice and sight alike deal destruction and death.' God grant," exclaims the celibate priest, "that sad experience may never convince you of the justice of these expressions."—A. Le Llevre.

"'There are no marriages in heaven,'" said Mrs. Smithers. "That's why it's heaven," was Smithers' quick answer.—Ex.

VARIOUS VOICES.

M. P., Kansas City, Mo.: Here are some names for trial copies. I had a pleasant visit with your father while he was here and am glad he can have a trip.

Tak Kak: I regard LUCIFER as an organ of evolutionary morals, based on liberty and experience, rather than a champion of dogmatic and authoritative morals. Some of us are heretic even to "moral" exhortation, and we simply become critical of the method when the preacher appears with his favorite proclivity to warn against this or that, because, says he, it will lead on to t'other.

J. H., Georgia: I think you give too much space to the emotional Mr. Dixon. He is merely a product of environment and cannot get beyond the stage of sentimentalism. That is where the average Southerner stops. We are brought up on emotional fiction, and are taught that reading such matter is being "literary." We have no conception of literature beyond the sentimental novel, which is about all the reading we do. This is a fact.

I. A. Heald, Washington, D. C.: I had LUCIFER as an exchange when publishing the United States American in San Francisco some years ago, but lost track of it after I left California. I now enclose $1 on subscription for myself, and hope to do more for you later on. Have just been reading "Liberty and Organization" and "Female Selection," in Vol. VII., No. 25. Both are splendid articles—in fact, everything in the paper is sensible and good. Was it you who used to publish The Word, Princeton, Mass.? Is it suspended?

[The Word was published by E. H. Heywood and was suspended at the time of his death, about ten years ago. Mr. Heywood was brave and true to his convictions, and it is to be regretted that his family were unable to continue his work.—L. H.]

I. Jameson, Brinnon, Wash.: LUCIFER is truly a light-bearer, growing brighter every issue. Where is C. S. White, Lillie White's husband? They were our neighbors in Kansas twelve to fifteen years ago. Where is Hannah J. Hunt, her mother? Where is Harriet Garner? We knew her and her family in Long Lane, Mo., in '77? They were a lovable family. If you see Mrs. Garner, tell her I am still fighting for full freedom for women and men. Why is it that you have dropped ten years from the Brunonian calendar? LUCIFER is now dated E. M. 293. I enclose money for LUCIFER and "The Wholesome Woman," which I expect will make a valuable addition to my library.

[The change in date is due to an overlooked typographical error. Mr. White, with Mrs. White and their children, is living at Lake Charles, La., where he went some years ago for the benefit of his health. Mrs. Hunt is in Colorado with her daughter, Lizzie M. Holmes. Mrs. Garner is living in Norwood Park, Ill. I see her occasionally. The years have brought no deterioration with them. She is as earnest and lovable as ever. As all these of whom inquiry is made have been contributors to LUCIFER'S columns I thought some of LUCIFER'S other readers, as well as the inquirer, may wish to know where they are.—L. H.]

F. H., Sacramento, Cal.: I believe there is a land monopoly in California, but I can scarcely understand why, for there are very few farms, if any, that I know of that will pay interest on the investment. This is the finest place I have ever seen to make a beautiful home, and the land will produce almost everything (if irrigated), and there is no scarcity of water in this portion of the state, but the experience of some people, at least, is that as soon as a large scope of country is irrigated malarial diseases kill a great many; so there are difficulties everywhere we go. There are fine houses on this river and fine orchards wholly deserted because the people have died. Eighty miles up the river from here I took a sack and went out from the boat and picked up all the Bartlett pears that fifteen of us could eat in two or three days. There were hundreds of bushels on the ground, rotting, and the orchards had not been cultivated nor irrigated. It was on the river bottom and did not need irrigation. I do not want to go to heaven, for there is a river there, and in my experience rivers are not healthful. I do not want to go to Texas, where I have lived the greater part of my life, for Ingersoll is reported to have said that he was astonished to find two places so much alike as hell and Texas. Now I do not know just what to do, for if I go to the mountains of California I will freeze. But for all that, I am not worrying, but just taking life as easy as I can.

G. H. Coursen, Jr.: I inclose $1 to renew my trial subscription to Lucifer. Please mark it to be discontinued at expiration of time, for I am an invalid, having been confined to my bed for over twenty years. It is my legacy for having been patriotic—which simply means idiotic—during the civil war, and I shall probably be dead before subscription expires. I have no little soul to save, heaven to gain or hell to shun, god to please or devil to fear.

Mrs. C. E. K., Kansas City, Kan.: Please send me a sample copy of LUCIFER and catalogue of your publications. I am tired of the superstitions that have been drummed into us since childhood. What is there for us to study? Will subscribe for LUCIFER on receipt of correct address.

Coursen's Interrogation Points.

"Fool! who thinks to arbitrate
What is in the hands of Fate—
Take and thrust him from the gate."

I should like to know if Destiny has not laid a heavy hand on the argument in favor of breeding prize animals—children, if you please?

Does the theory of evolution, now so generally accepted, allow free women or free men to interfere with natural selection, or the survival of the fittest among men any more than the course of the planets?

Is there any appeal from this: Thou shalt?

Do not men, in breeding prize animals, resort to a fence that fences out more than it fences in?

Will it be possible to fence off the earth into breeding pens for men and women and breed from the best?

If so, who shall select and pair them so they will not come together with mortal antipathies?

How would the great army of the bond and the free regard the fences—built ostensibly for the improvement of the race, but really to give those who own the earth a further monopoly of the breeding pens?

Did not Emerson point out that Nature's darlings, the great, the strong, did not come out of the Sunday school, nor weigh their food, nor punctually keep the commandments?

Was the fence of men built around Helen of Troy for race improvement, or really for pleasure or revenue only?

Have the "400" been selected by the Captains of Pleasure for race improvement? If not, why not, inasmuch as they are free if any are so?

Are not all thoroughbred animals, including men, degenerates?

Did not Herbert Spencer lay down the law in "Data of Ethics" that that which produced more pleasure than pain was right?

Has it not been written that evolution runs on the lines of pleasure, and that the lines of pain are suicidal.

Once more, has it not been written also—

"And that inverted Bowl they call the sky,
Whereunder, crawling, coop'd, we live and die,
Lift not your hands to *It* for help—for *It*
As impotently moves as you or I"?

GEORGE H. COURSEN, JR.

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

Special offer: This valuable work sent free on receipt of 25 cents for a thirteen weeks' trial subscription to Lucifer, the Light Bearer. Address M. Harman, 500 Fulton street, Chicago, Ill.

A PRIVATE MATERNITY HOME

Or Lying-In Hospital for Women During Pregnancy and Confinement. Especially adapted to classes that wish to avoid publicity. We provide a home for the infant by adoption if desired. For particulars and terms give description of case, and address C. S. WOOD, M. D., Suite 63, 119 LaSalle St., Chicago, Ill.

RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton Street, Chicago.

SOCIALIST.

ECONOMICS OF SOCIALISM. Cloth, $1.20.

THE ADVENTURES OF JOHN M'CUE. By Socialist. 10c.

THE CLERICAL CAPITALIST. By the Rev. Father McGrady. 5c.

NOW AND THEN. A play in two acts. By Frederick Krafft. 10c.

BETWEEN CAESAR AND JESUS. By George D. Herron. Cloth, 75c.

THE PROLETARIAT. Adapted from the German of Karl Kautsky. 5c.

THE CAPITALIST CLASS. Adapted from the German of Karl Kautsky. 5c.

FERDINAND LASSALLE AS A SOCIAL REFORMER. By E. Bernstein. $1.

THE COMMUNIST MANIFESTO. By Karl Marx and Frederick Engels. 10c.

THE ATTITUDE OF THE SOCIALISTS TOWARD TRADE UNIONS. N. I. Stone. 5c.

FRENCH AND GERMAN SOCIALISM IN MODERN TIMES. By Richard T. Ely. Cloth, 75c.

THE DEVELOPMENT OF SOCIALISM FROM UTOPIA TO SCIENCE. By Frederick Engels. 5c.

A DEBATE ON THE TACTICS OF THE S. T. AND L. A. TOWARD TRADE UNIONS. Between Daniel De Leon and Job Harriman. 5c.

RAILROADING IN THE UNITED STATES. The James Boys; also, As to Law and Order; The Eminent Gentleman and the Very Eminent Gentleman; The Dull Brakeman and His Bright Lantern. By Ben Hanford. "To the Not Yet Dead." 5c.

SHROUDS WITH POCKETS. A life sketch. By Henry E. Allen. A touching story, told in simple and yet striking language, and yet more than a story. Vivid flashes of light are thrown on the unspeakable horrors of capitalism. Illustrated with many portraits of Socialists and other reformers. 25c.

ANARCHIST.

NO TREASON.—No. II. By Lysander Spooner. 16 pages. 15c.

ECONOMICS OF ANARCHY. A study of the industrial type. Dyer D. Lum. 15c.

WHAT IS ANARCHISM? An explanation by Stephen T. Byington. Five copies for 2c, 50 for 10c, 150 for 25c.

NO TREASON.—No. VI. Showing that the Constitution is of no authority. By Lysander Spooner. 59 pages. 25c.

A POLITICIAN IN SIGHT OF HAVEN. Being a protest against government of man by man. By Auberon Herbert. 10c.

CITIZENS' MONEY. A critical analysis in the light of Free Trade in Banking. By Alfred B. Westrup. Only a few left; reduced to 5c.

THE UNCONSTITUTIONALITY OF THE LAWS OF CONGRESS PROHIBITING PRIVATE MAILS. By Lysander Spooner. 24 pages. 10c.

THE BALLOT. By William Walstein Gordak. A short poem illustrating the absurdity of majority rule. An excellent leaflet for propagandaism. 100 copies, 10c.

FREE POLITICAL INSTITUTIONS: Their Nature, Essence and Maintenance. An abridgement and rearrangement of Lysander Spooner's "Trial by Jury." Edited by Victor Yarros. 47 pages. 25c.

AN ESSAY ON THE DUTY OF CIVIL DISOBEDIENCE. By Henry D. Thoreau. A reprint of this classic essay on the supremacy of the individual conscience. Antique paper; artistic covers, dark green on ollvine. 10c.

THE ATTITUDE OF ANARCHISM TOWARD INDUSTRIAL COMBINATIONS. By Benj. R. Tucker. An address delivered in Central Music Hall, Chicago, on Sept. 14, 1899, before the Conference on Trusts held under the auspices of the Civic Federation. 5c.

GOD AND THE STATE. One of the most eloquent pleas for liberty ever written. Paine's "Age of Reason" and "Rights of Man" consolidated and improved. It stirs the pulse like a trumpet call. By Michael Bakounine. Translated from the French by Benj. R. Tucker. 53 pages. 15c.

THE ANARCHISTS: A Picture of Civilization at the Close of the Nineteenth Century. A poet's prose contribution to the literature of egoistic Anarchism. The author traces his own mental development in London amid the exciting events of 1887—the manifestations of the unemployed, the rioting at Trafalgar square, and the executions at Chicago. The antagonism between Communism and Anarchism sharply brought out. By John Henry Mackay. Translated from the German by George Shumm. 315 pages, with portrait of the author. Cloth, $1; paper, 50c.

SOCIAL AND SEXUAL SCIENCE.

PERSONAL RIGHTS AND SEXUAL WRONGS. Oswald Dawson. 20c.

LITTLE LESSONS FOR LITTLE FOLKS. Elmina D. Slenker. Boards, 40c.

INSTITUTIONAL MARRIAGE. From the viewpoint of an exiled Marsian. M. Harman. 5c.

RULED BY THE TOMB. A discussion of Freethought and Free Love. Orford Northcote. 10c.

THE SOCIAL QUESTION. A discussion between Juliet H. Severance, M. D., and David Jones. 15 cents.

BORNING BETTER BABIES. Through regulating reproduction by controlling conception. E. B. Foote, Jr., M. D. 25c.

SEXUAL PHYSIOLOGY FOR THE YOUNG. Being the fifth volume of "Science in Story." 250 pages; cloth bound; illustrated. 50c.

STUDIES IN SOCIOLOGY. In four parts: I., The Law of Happiness; II., The Law of Individual Control; III., The Law of Exchange; IV., The Law of Environment. Albert Chavannes, 25c.

THE UNWOMANLY WOMAN. Lizzie M. Holmes. Together with That Great Fraud, Ycleptt Society (Moses Hull), Virgin Soil (George Egerton), and Normal Sexual Action (Ernest Winne). 25c.

THE ABOLITION OF MARRIAGE. John Beverly Robinson. Together with Isabel's Intention (Mariette). Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 25c.

THE PRODIGAL DAUGHTER; or, The Price of Virtue. Rachel Campbell. Together with Legal Wifehood (Lucinda B. Chandler's), Life's Gifts (Olive Schreiner), and Marriage—What It Was and Is; Will the Coming Woman Marry? 25c.

PRIESTLY CELIBACY. Prof. A. L. Rawson. Together with The Incoherence of Transition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Foe of Freedom (Oscar Rotter). 25c.

MODERN PARADISE. The Model Home, Solution of the Social Problem Future Greatness of Electricity, Proposed Experiment in Social Science. An Earthly Eden and How to Attain It. A Unique Power Plant. Wonderful System of Education. Elegantly Illustrated. Prof. Henry Olerich. 50c.

KARRESA. Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. $1.

THE RIGHTS OF CHILDREN. E. B. Kerr. Together with What Are Women Here For? (E. B. Foote, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will, from the French of Guy de Maupassant. 25c.

WOMAN AND HER RELATION TO THE CHURCH OR CANON LAW FOR WOMEN. Harriet M. Closes. A succinct statement of the position to which women were doomed by the Church Fathers and authorities. Every woman should possess a copy. 15c.

THE CURSE OF MATERNITY. From the French of Henry Favre. Together with How to Escape the Curse (Jonathan Mayo Crane), Woman's "Duty" to Bear Children (E. C. Walker), True and False Morality (C. L. James), Love's Law (William Francis Barnard). 25 cents.

WHAT THE YOUNG NEED TO KNOW: A Primer of Sexual Rationalism. Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the encircling arms of babes." Paper covers; 48 large pages. 10c.

THE SANCTITY OF MARRIAGE, as viewed from a moral and sanitary standpoint. A solemn protest against the present demoralising management of that institution, its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 25c to 10c.

DR. FOOTE'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS—Wedlock, Scientific Marriage; Heredity; A B C of Temperaments; Powell and His Critics; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.

THE ORIGIN OF THE FAMILY, PRIVATE PROPERTY AND THE STATE. Frederick Engels. Chapter titles: Prehistoric Stages; The Family; The Iroquois Gens; The Grecian Gens; Origin of the Attic State; Gens and State in Rome; The Gens Among Celts and Germans; The Rise of the State Among Germans. 217 pages; bound in cloth. 60c. Postage, 5c.

MARRIAGE IN FREE SOCIETY. Edward Carpenter. One of the best short works on the subject. Daintily printed. A charming little gift book. "Love is doubtless the last and most difficult lesson that humanity has to learn; in a sense it underlies all the others. Perhaps the time has come for the modern nations when, ceasing to be children, they may even try to learn it." 15 cents.

TOKOLOGY. A book for every woman. By Alice B. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided, and women need not go down to death giving birth to children. English, German or Swedish. $1.25.

VICE: ITS FRIENDS AND ITS FOES. Edwin C. Walker. Contents—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spoiling of the Heathen"; What Are the Effects of Raids and Crusades? The Economic Side of the Problem; Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" The Tenements; Action for Advanced Women. With appendix: The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of it all. 15c.

THE MAJESTY OF SEX. Nancy McKay Gordon. This is the book written from the standpoint of experience. Therefore, it will satisfy in a vital way the cry of the hungry soul. It is practical and elucidative; personal and real; individual and ideal. It instructs how the creative forces of the body may be transmuted, transformed and directed. It teaches of celestial love on earth now. It shows how the truly wedded pair may make all things subservient to their needs. It goes right to the heart of the subject, its universality and right use. It does not deal in the theory of any other writer, but is written in the unique style of the author. Send for this book and learn the secret of the gods. They move with divine recklessness—spontaneity. Beautifully bound; initial letter beginning each paragraph; artistic from every point of view. $2.

THE HOME CYCLOPEDIA OF MEDICAL, SOCIAL AND SEXUAL SCIENCE. Contains a full, plain and easy-reading treatise on "Health and Disease, with Recipes"; all the average reader can profitably learn of personal hygiene and common diseases (including special, separate chapters for men and women); all right up to date, and fully illustrated with hundreds of photo-engravings and chromo-lithographs. Contains also the already popular "Plain Home Talk" about the relations of the sexes and social customs in all ages and all countries, with "original and startling" suggestions for social reforms; newly revised, enlarged and well illustrated. All is "heart to heart" plain home talk from a clear-thinking, plain-speaking, liberal-minded medical author of over forty years' experience. Nearly 1,000,000 of his former books sold. A curious book for curious people, and a sensible book for every one. Answers 1,000 delicate questions one would like to ask one's regular physician and yet doesn't want to. 1,248 pages; 400 illustrations (80 in colors); 250 recipes. Cloth bound, $2.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work. Dr. J. H. Greer. This book is up to date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has 800 pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid, to any address, for $2.75.

THE WHOLESOME WOMAN. J. H. Greer, M. D. The latest and most complete work of its kind. Four books in one volume. Part I—SEX AND LIFE: The Principle of Life: The Dominant Power of Life; The Temple of the Soul; The Unfolding of Womanhood; The Fulfillment of the Law; The Fruits of Fulfillment; Home and Home-Making. Part II—TOKOLOGY: The Organs of Generation; Menstruation; The Marriage Relation; Conception and Prenatal Culture; Child Birth; The Hygiene of Infancy; Development from Birth to Puberty; Disorders of Infancy and Childhood; Afflictions Peculiar to Women; What Determines the Sex of Offspring. Part III.—CHILD-CULTURE: The Foundation of Moral Uprightness; The Kindergarten (with diagrams); Manual Training. Part IV.—HEALTH AND HYGIENE: Long Life Not a Secret; "Breath is Life"; How, When and What to Eat; Sleep and the Bath; Clothing and Dress; Mental and Physical Culture; What to Do in Sickness; What Not to Do in Sickness; Care of the Eyes and Ears; Care of the Extremities; Poisons Used as Medicines; The Application of Heat and Cold; Unnecessary Surgical Operations; An Ounce of Prevention. The complete work is published in one handsome, large quarto volume of 510 pages, with photogravure frontispiece, portrait of the author 16 full-page half-tone and numerous smaller explanatory illustrations. It is printed on an extra quality of paper from new electroplates, and each volume is accompanied by a separate supplement of 41 plates (printed in colors), illustrating Sex in Plant Life; the Human Sexual Organs and the Laws of Reproduction; the Development of the Human Embryo and Fetus, showing nourishment and growth from day to day and month to month; the Plan of Fetal Circulation, etc. In extra cloth, with special emblematic cover design, $3.

A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Coolridge), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola). 25c.

OUR WORSHIP OF PRIMITIVE SOCIAL GUESSES. E. C. Walker. Contents: Love and Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life, and Tyranny; Food and Sex Fallacies, a Criticism; When Men and Women Are and When They Are Not Varietists; The New Woman; What Is She? What Will She Be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love: Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Pitiful Facts; Social Radicals and Parentage; Anthropology and Monogamy Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.

LOVE'S COMING OF AGE. Edward Carpenter. This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author: The Sex Passion; Man, the Ungrown; Woman, the Serf; Woman in Freedom; Marriage, a Retrospect; Marriage, a Forecast; The Free Society; Some Remarks on the Early Star and Sex Worships. Notes on the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population. The book is printed on extra book paper and handsomely bound in cloth. $1.

MISCELLANEOUS.

LUCIFER. Bound volumes, $1.75; unbound, $1.

THE COMING WOMAN. Lillie D. White. 5c.

THE REVIVAL OF PURITANISM. E. C. Walker. 10c.

VACCINATION A GIGANTIC CRIME. Samuel Darling. 15c.

CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 3c.

NORA, A DOLL'S HOUSE, and GHOSTS. Ibsen. Cloth. 75c.

EAST TENNESSEE SKETCHES. A. and Cecile Chavannes. 25c.

JOHN'S WAY. A domestic radical story. Elmina D. Slenker. 25c.

LIBERTY. Political, Religious, Social and Moral. A. F. Tindall. 5c.

IN BRIGHTER CLIMES; or, Life in Socialand. Albert Chavannes. 25c.

MONEY, BANKS, PANICS AND PROSPERITY. By W. H. Clagett. 15c.

WHY THE UNDERTONE? An open letter to Judge Gary. Sarah E. Ames. 10c.

VITAL FORCE. Magnetic Exchange and Magnetation. Albert Chavannes. 25c.

MAGNETATION, and Its Relation to Health and Character. Albert Chavannes. 25c.

THOMAS JEFFERSON. His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.

RELIGIOUS, POLITICAL AND SOCIAL FREEDOM. A lecture by Juliet H Severance, M. D. 10c.

LIZZIE MELTON. A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 25c.

DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Spence. 176 pages. 25c.

GIORDANO BRUNO. His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.

SOCIALISTIC, COMMUNISTIC, MUTUALISTIC AND FINANCIAL FRAGMENTS. By William B. Greene. $1.25.

AGE OF REASON; An Investigation of True and Fabulous Theology. Thomas Paine. Cloth, with steel portrait. 50c.

THE TEMPERANCE FOLLY; or, Who's the Worst? Lois Waisbrooker. Dedicated to the wrecks and so-called sinners of a false civilization. 10c.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 480 pages. Handsomely bound in cloth. $1.50.

RUBAIYAT (Quatrains) OF OMAR KHAYYAM. Edward Fitzgerald's interpretation; with original introduction; latest version. Special cover. Paper, 10c.

ISOLA; or, The Disinherited. A drama in six acts. Lady Florence Dixie. With Foreword by George Jacob Holyoake. Colored frontispiece. Cloth, $1. Postage, 7c.

PERSONAL EXPERIENCES of Two American Anti-Vivisectionists in Various Countries. Philip G. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 25c to 15c.

FREE PRESS. Arguments in support of demurrer to the indictment of M. Harman, E. C. Walker and Geo. Harman, under the Comstock law. G. C. Clemens and David Overmeyer. 20c.

THE STORY OF IJAIN; or, The Evolution of a Mind. Lady Florence Dixie. With Epilogue by "Saladin" (W. Stuart Rose), and four illustrations beautifully printed in colors. $1. Postage, 5c.

SONGS OF A CHILD, AND OTHER POEMS. By "Darling" (Lady Florence Douglas, now Lady Florence Dixie). Parts I. and II. together in one volume, with three portraits printed in colors. $1.50. Postage, 12c.

MEN, WOMEN AND CHANCE. William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Seeing. Well printed on heavy paper and artistically bound in cloth; gilt top, rough edges. 75c.

CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 81 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 626 pages. 50c

VINDICATION OF THOMAS PAINE. Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper. 15c.

RIGHTS OF MAN. Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 50c; paper, 25c.

WHAT IS RELIGION? Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 2, 1899. To which is appended the poem, "Declaration of the Free," the last verse written by the great Freethinker. 5c.

INFIDEL DEATH-BEDS. "Idle Tales of Dying Horrors." G. W. Foote. Brief biographical sketches of 97 Freethinkers, including Bruno, Buckle, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Volney and Voltaire. 35c.

VACCINATION A BLUNDER IN POISONS. O. F. Nichols. "Vaccination will undoubtedly rank as the greatest and most pernicious failure of the century; this conclusion is no longer a matter of opinion, but of science," said Alfred Russell Wallace, and in this booklet the facts are arrayed in support of this assertion. 25c.

VACCINATION A CRIME. With Comments on Other Sanitary Superstitions. Felix L. Oswald, M. D. "Vaccination spreads diseases; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads smallpox; compulsory vaccination furnishes dangerous legal precedents." With illustrations of diseases frequently resulting from vaccination. 196 pages. 10c.

988.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

TO NEW SUBSCRIBERS.

Your subscription is paid to No. ..... If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

MISSING LINK IN MODERN SPIRITUALISM, THE. A. Leah (Fox) Underhill. With portraits of the Fox Sisters and others. 473 pages. Cloth. Reduced to $1.

A RED HEART IN A WHITE WORLD. A suggestive manual of Free Society; containing a method and a hope. By J. William Lloyd. Handsome illuminated paper cover in white, red and green; 50 pages. 10c.

SCIENCE IN STORY; or, Sammy Tubbs, the Boy Doctor, and Sponsie, the Troublesome Monkey. For young folks. Dr. E. B. Foote. Five volumes in "red line," presentation edition, $5; five volumes, plainer binding, $2.50; all in one volume, $2.

LIBERTY IN LITERATURE. Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 21, 1890, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman March 30, 1892. Cloth, 50c; paper, 25c.

A CITYLESS AND COUNTRYLESS WORLD: An Outline of Practical Co-Operative Individualism. By Henry Olerich. Regarded by many persons as a more interesting and consistent economic reform novel than Bellamy's "Looking Backward." Bound in red silk with gold title. Nearly 480 pages. Paper, 50c; cloth, $1.

HISTORY OF THE FRENCH REVOLUTION. By C. L. James. An excellent history of the French Revolution, well written by one thoroughly familiar with his subject. Special care has been exercised to give the facts as they are, the author not having made himself the champion of any faction. Neatly printed from large type on good book paper, with a substantial binding. 343 pages, with an index and bibliographical epitome. Cloth, $1.

GOVERNMENT ANALYZED, John R. Kelso. Contents: Derivations and Definitions of Political Terms; Various Forms of Government; General Principles of Government; Origin of Government; Declaration of Independence; Articles of Confederation; Defects of the Confederation; Formation of the Constitution of the United States; Taxation; Tariff or Protection; War Punishments; Marriage; Religion; Prohibition; Money; What a Government Should Be. 519 pages. Cloth binding, somewhat damaged, and reduced from $1.50 to 50 cents.

HILDA'S HOME; A Story of Woman's Emancipation. Rosa Graul. With Macaulay, Rosa Graul would say, "The cure for the evils of liberty is more liberty." Hence she has no fears that under Freedom the Home and the Family would cease to exist, or that woman will be less loving and lovable, or that man will be less manly and honorable. On the contrary, she maintains that only in the soil and atmosphere of freedom is it possible for true womanhood and manhood to live and flourish. 428 pages. Cloth, $1; paper, 50 cents.

RELIGION AND RATIONALISM. The relation of each to human liberty. The religionist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religionists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.

DAWN-THOUGHT ON THE RECONCILIATION. By J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the overlook—freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In two editions, de luxe, and plain. Prices, $1.25 and $1.00.

THE NEW HEDONISM. Grant Allen. The opening paragraph says: "The old asceticism said: 'Be virtuous and you will be happy.'" The new Hedonism says: "Be happy and you will be virtuous." In another place the writer says: In proportion as men have freed themselves from mediæval superstitions have they begun to perceive that the unclean and impure things are celibacy and ascetism; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproducing function." Paper covers; 30 large pages; twelve copies, 50c; single copy, 5c.

THE BIBLE. John E. Remsburg. Contains eleven chapters on the authenticity of the Bible, based on the best authorities of the time; thirteen on the credibility of the Bible, ten on the morality of the Bible, and an appendix in which Mr. Remsburg sets forth unanswerable arguments against the divine origin and in favor of the human origin of the Bible. Twenty-six pages of index enable the reader to instantly refer to any authority quoted or argument used. Mr. Remsburg is one of the most careful, accurate and painstaking writers, and his book is a compendium of the latest scholarship and rationalistic thought on the subject. The late Colonel Ingersoll began his famous lecture on the Bible by saying: "Some one ought to tell the truth about the Bible." This Mr. Remsburg has done—done it fully, and done it well. Large 12mo., 500 pages. Cloth, $1.25.

THE SLAVERY OF OUR TIMES. Count Leo Tolstoi. With portrait of the gifted author, and introduction by the translator, Aylmer Maude. Chapter titles: I. Goods Porters Who Work Thirty-Seven Hours. II. Society's Indifference While Men Perish. III. Justification of the Existing Position of Sciences. IV. The Assertion of Economic Science that Rural Laborers Must Enter the Factory System. V. Why Learned Economists Assert What Is False. VI. Bankruptcy of the Socialist Ideal. VII. Culture or Freedom? VIII. Slavery Exists Among us. IX. What Is Slavery? X. Laws Concerning Taxes, Land and Property. XI. Laws the Cause of Slavery. XII. The Essence of Legislation is Organised Violence. XIII. What Are Governments? Is It Possible to Exist Without Governments? XIV. How Can Governments Be Abolished? XV. What Should Each Man Do? An Afterword. Well Printed on heavy paper; substantially bound. 186 pages. 65c.

THE NEW LIFE.

Ida M. Brooks, editor. A monthly periodical devoted to a finer and nobler realization of life; 75 cents a year, 3 months for 25 cents; sample copy free. If you are tired of the old life, with its pain, heartache and emptiness, read The New Life, and you will come into and live the new life, which is joy, peace and bountiful supply of all good and desirable things. Address THE NEW LIFE PUB. CO., Box 196, Orofino, Idaho.

AT LAST I HAVE THEM!

Cabinet photographs of Ida C. Craddock, victim of the Postal Inquisition. We can not sell her books, but you may have her picture and judge for yourselves why she incurred the enmity of the Censor. Two styles, 30 cents each, two for 50 cents. Address Edwin C. Walker, 244 West 143d street, New York, N. Y

FREE LITERATURE.

Your name will be sent to a great number of the finest papers published for sample copies if you send 10 cents to INTERMOUNTAIN SUB. AGENCY, Box 186, Orofino, Idaho.